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224 held that the night would tell the sheep, the two being cousins (ĕstcuma'vă, mother's sister's child). The hunters must be continent before they set off. The reason for all this is anything but clear, for so far as I could discover the beliefs were not integrated with the body of religious attitudes and practices. The connection of night with the sheep may rest on the fact that Orion's [821] Belt was, as usual in this area, called "mountain sheep."

The best time to go for the sheep was when the palo verde was in bloom, that is, in the spring. They were hunted in the Gila Bend Mountains (and northwestward?) where they were by no means plentiful. Before they set out, the hunters prayed. (The special prayer was unknown to my informant, Kutox.) They had to be very quiet, speaking softly, and they would not tell even their own families they were going. On the way to the mountains they rested at night if necessary in order to arrive there at midday. There they were very quiet, never laughing. They would sit up all night, smoking, and talking of very fat animals (other animals). If a deer was being described, they would say they wished for a deer when the leaves turned yellow (i.e., when deer were fattest). If they spoke of a horse, they would wish they had the fattest horse; or if a rabbit, the hunter described how he had killed a fat one. They began hunting before dawn and continued only until noon. They were thought always to be successful in killing at least one sheep. Five or six men always went together, and even a single sheep would be sufficient for all of them. When the sheep was killed, the hunter must not describe any part of it as he approached. If he should say what an ugly thing it was, [821] rain would pour down. If they failed to kill one the first day, they returned home, because they believed some one of their number had made some sort of disturbance to scare the sheep.

224 276 When a mountain sheep was killed, a long time was required to skin it because only one man worked at it and that leisurely. He took four puffs of smoke before commencing. He would cut down the breast, but only a little way, and then stop to smoke with the others sitting around him. This was repeated so that by the fourth smoke he had completed the skinning operation. The carcass would be left lying on the hide while they went to one

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side to talk of happy things. When they had finished smoking four cigarettes, the same man would butcher and divide it among those present. They were careful to lift the flesh slowly from the ground. If it were jerked up, rain would pour down and it would thunder hard. Even when carrying it home, they would walk their horses slowly all the way. When they neared home, those on horses dismounted slowly and carefully lifted off the meat. These men would divide the meat among their friends and relatives, or after it was cooked invite them to eat. Those to whom it was given must thank the giver, else in winter it would rain hard or be very cold, or if summer, become so hot as to scorch the plants and sand storms blow. Similarly if one should beat or shake the mountain sheep skin or horns, the weather would be frightful. (The horns were not carried home.)[15] They had to be careful at all points in handling the sheep. Women cooked its flesh. It was not thrown into the pot, but put in slowly. Sticks had to be thrust into the fire slowly, too. Even when eating it, they chewed slowly, for fear of choking.

Peccaries were sometimes seen in the desert east of Sacaton; they were hardly ever found in Maricopa territory. Hence while the Pima hunted them, the Maricopa killed them only when passing eastward, as on a war party. The meat was divided, roasted and eaten on the spot. The tusks were not used. While the peccary is now known as kᵧω'chĭlyuvacâðŏ'm, "wild pig," and the domestic pig as kᵧω'c, obviously the latter was the original name for the peccary.

Beavers (pĕm) were eaten, especially the fat tail. There were a great many beaver in the neighborhood. The entrances of the beaver house were stopped up, while they dug through its top, using their digging sticks to kill the inmates.

No one would eat ground squirrels (aði'c) for fear of deafness.

Birds were not important in the diet and their eggs were never eaten. Quail, mourning doves, and whitewing doves could be

[15] Pima hunters also never brought home the horns. "Each man had a place set apart where he deposited them in order that they might exert no evil influence upon the winds or rains." The Papago deposited mountain sheep tails with feathers at springs during rain ceremonies (Russell, *Pima Indians*, p. 82).

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was hung on a short string so that it flapped over the mouth. This was either a small fragment of sheep leg bone, ground to disk-shape and bored, or of blue shell (kovosω, "haliotis"?) from an unknown source. It was said that the form depended on the shape of the nose: a man with a snub nose wore one long and flat, hanging over his mouth; one with a Roman nose only a small pendant close to the septum.

Of the Kaveltcadom-Maricopa at Gila Bend Font wrote, "They are very fond of beads for collars, and for pendants which they wear in the ears and also in the nose, whose middle cartilage they usually have pierced."[23]

The earlobes were pierced only at birth. A single hole (smalgaku'p, "earhole") was made in each ear and only in the lobe. (It was known that Yuma and Mohave had more than one.) An expert woman made the hole without ceremony at the mother's request. (The aboriginal implement is now forgotten.) There was no belief that a person would become deaf if his ears were not pierced. Ear pendants (smalgï's) were made of shells or glass beads. These invariably hung at least an inch below the lobe and sometimes came down to the collar bone.

In recent times necklaces (xana'k) of glass beads were made somewhat in the Yuma-Mohave style. Men wore them as a tight collar, women hanging loose to the waist. In earlier days drilled shell beads, long and white, were used. The shells were procured somewhere to the south: "they travelled year after year for them." Arrowheads were not attached to necklaces, as among the Western Apache, for this would invite the lightning to strike the wearer.

Of the same Kaveltcadom-Maricopa group, Font wrote again, "The men go . . . . very heavily laden with beads and pendants around their necks and in their ears; indeed I did not see a single woman with so much adornment." Bartlett observed of Maricopa and Pima, "Occasionally a fair one gets a string of beads; but I saw more men and boys with these ornaments than women. One boy in particular, who might pass for a dandy among them, wore some twenty or more strings of beads. . . . . The men also wear a profusion of beads when they can obtain them. Some have long strings of sea-shells or parts of shells, which are highly prized."[24]

[23] Bolton, *Anza's California Expeditions*, IV, 52.

[24] *Op. cit.*, IV, 53; Bartlett, *Personal Narrative*, II, 228–30.

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The days were known to vary in length, but the solstices were not watched for, nor were they even named. 805 [821]

Both informants interrogated (Last Star and Kutox) stated that twelve months were counted but that there were only six names, which were repeated. The calendar month (halya', month, moon) seems to have been the lunar month. Its exact duration was unknown, apparently a matter of no concern, and I could not elicit whether it included the dark phase of the moon. Kutox stated that the moon appears twelve times a year.

The calendar was associated, not only with the seasonal appearance of plants, but with the sibs, totems, and personal names. The names of the months were identical with those of sibs; the totemic plants were those gathered or planted during the month bearing the associated sib name; and the month name was said to "mean" corn and the like. Sib, month, and plant life formed a definite complex of associated ideas. Why sibs and months should bear the same names was a mystery to all informants. The association of months and plants was explained as ordained by the culture hero. 614 805 824

When Kukamat, the creator, died, people tried planting their seeds, but they did not know the right time. So they asked him to return. He said, "I do not know if you are strong enough to hear me." They all crowded into their one big house. When he came he spoke like thunder and they all fell asleep. All except Coyote, who tried to waken them. He told Coyote the proper time to plant and named the months so that he should know. Coyote told this to the people. [773]

The usual difficulty was encountered in attempting to get the month names and their order: "Don't remember; very long since anyone used the names." The two informants agreed on the time the year began, the identity with sib names of at least some of the month names, and the plant-associations. The last point of agreement is important because it offers the possibility of arranging the names to agree with the seasonal round and their nearest Gregorian equivalents as follows: 124 805

February and August	xavâtca'c
March and September	ɣamitu'tc (doubtfully)
April and October	ɣipa'
May and November	l,ɛɷ'c
June and December	kŭmâθi'
July and January	mavĭs or ɣamitu'tc

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There is just the possibility that macxipa's and mavĭ's are from the calendric system of some other Yuman tribe confused in this mixed community with Maricopa nomenclature. [805] [221]

Shorter intervals were indicated by counting nights, not days as we would, or by the moon's phase. The time for a dance, e.g., was fixed by saying, "You sleep four (or whatever) nights and on the fourth day come." Or they would say, "We will have our dance when it is full moon—or when the moon just appears." Neither knotted cords nor notched sticks were used for the purpose. [211]

The intervals of the night were also indicated. The night was supposed to be divided into four parts, significant for dream experiences. The first and last quarter were productive of evil dreams; the second and possibly the third were the favorable quarters. These parts were named n¸axa'vŏk, "went down," evening; tinyă'mko'ʀŭm, "night (black)old," middle of the night; xacipa'nĭk, "nearing," before dawn; kwâliyo'ŭg, dawn. [805] [828] [192]

CONSTELLATIONS AND NATURAL PHENOMENA

Maricopa star lore was inconsiderable. The major constellations, known also to other Yumans, were recognized, but equally obvious ones, such as Cassiopeia and Gemini, had no names. A few trivial tales were associated with the star clusters, but the esoteric values attached to them in southern California were unknown here. [821] [171] [538]

For four, possibly five, of the six stars mentioned below, the significant position was dawn rising, not as is our customary mode of reference, evening ascension. Four of them were observed in autumn or winter.

The general cosmogonic notion was that there was a duplicate of this world above the sky. This was not the land of the dead, which lay in the west. It functioned in the myths and provided an explanation for the movement of the sun, but otherwise had no particular bearing on affairs of our world. [772] [775] [773] [821]

It is said that far above the sky is a place exactly like this world. There are people there doing the same things as here, and all the stars we see here are du-

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772 plicated there. Our earth and sky are moving, so that from time to time there is an opening at the horizon. When the sun sets it goes through this gap. Then it ●821 rises in the world above and moves eastward to set. Then, coming through the gap once more, it rises again for us in the east.

821 The phases of the moon were named as follows: new moon, hapa′m; first quarter, tàωʀĭg; half moon, tĭnyakàðĭ′g (tĭnyă′m, dark; kàðĭg, come here); full moon, ĭnyămuyo′vĭg, lit. "[the moon] looks at the sun"; a somewhat uncertain name for the last quarter, puĭnyupai′, "disappearing"; the dark phase, tinyă′m, lit. "dark." Kutox, the informant, uniformly referred to these phases not by the appearance of the moon, but as it was opposed to or near the sun.

[773] Two fragments of tales were related about the moon. Coyote wanted to marry the moon, a woman, but she refused. He went close to the moon, crying as hard as he could, opening his mouth wide. (This had no connection with an eclipse.) Another story has to do with Coyote stealing something. He tried to jump over the moon, and there he is.

805 The appearance of the constellations in the heavens was integrated in part with the calendar. "The stars (xomace′) change
821 in the different seasons, so people will know when plants are ripe, especially the morning star." The significance of the last part of this statement is obscure, unless it implies that they recognized the variations in the time of rising of the planets that are the morning star. "They went for giant cactus fruit in the summer [mid-June] when the Pleiades (xĭtca′) appear on the eastern [773] horizon [in the evening]." There was no tale about the Pleiades. When the constellation tcisalĭ′c or cipa′isaʀi′s (Cipa's, the culture hero's, hand or fingers; ical, "hand")[7] barely appears above the eastern horizon at early dawn, "they say the crops will first be frozen [December]." When it is well up at early dawn, it is freezing weather. This may be the cluster about Arcturus or the Corona.

821 The stars of Orion were collectively amŏ′s, "mountain sheep," which "comes up in the evening in early fall." The three stars of the Belt were recognized: the highest was a deer, the middle one a mountain sheep, the lowest an antelope. The associated [773] tale was of a hunter who picked as his favorite food the mountain

[7] The Creation Tale tells how his finger marks were made in the sky.

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sheep, and shot it. Three stars to the east, the apexes of a triangle, were the head of his arrow; three to the west in a line (the Sword?) were the feathers of its shaft. The hunter wants to get around to the other side of the sheep, so he follows parallel to its movement across the sky. He was called amokâtâve'ʀâ, "mountain sheep pursuer" and was identified with a star low on the southern horizon, possibly Sirius. "When he appears in the evening [late March] it is too late to plant crops" [Kutox]. Last Star referred to it by morning ascension: it appears well up just before sunrise in late August, almost due east, and a little south of Orion's Belt. This is confirmation that the star is Sirius. Again it was said that it served as a sign that it was too late to plant. Later when the star was high in the sky before dawn, they referred to it by amokâtâve'ʀâ axaxavikie''vâ, "mountain sheep pursuer has crossed the water."

The Milky Way was called tcilgwiya'n,unyĕ'. An antelope and a deer had a race along the Milky Way. The deer tracks are represented by spaced stars; those of the antelope are continuous Two stars lie near it on the west: that to the north represented a Yavapai wearing a cap (peaked forward from his forehead: the stars form a V about a larger star); the southerly one was a Pima with a banda about his head (a circle of faint stars about one brighter). The latter star was called cakwĭlyu'k. "When these two appear [on the eastern horizon at dawn?] it is the coldest time of year [January]". These may be Vega and Antares. The name of the latter suggests the Southern Diegueño cĭlu'k, a star which rises in the morning in December.[8]

A cluster called axma "quail," lies close to the Milky Way (?). It looks like a quail: a ring of faint stars forming the body, three larger ones the head, surmounted by a single tiny star, the plume.

A star called xaʀâðo' n,ixa'a', "cold's cottonwood," appears in the east before dawn in late January, "when the yellow blossoms appear on the cottonwoods," according to Last Star. It lies at the lower edge of the Milky Way. This is clearly Altair. Xaʀâðo', "cold," was the name of a hero in a tale: the star was supposed to look like a cottonwood. They said, "Xaʀâðo"s cot-

[8] Spier, *Southern Diegueño Customs*, p. 357; cf. *Havasupai Ethnography*, p. 171.

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[82] tonwood is coming up; we are going to have buds now." Kutox also referred to it as xaʀàθo', "cold," and implied that it made its appearance in cold weather. The star was a Yavapai: "that is why the Yavapai can stand cold better than anyone else." Yet he stated that it made its appearance in the morning in autumn: he must have meant evening, either he or I being in error.

The North Star was known to my informants only by the [177] Spanish name *capitan*, used locally to mean "chief." They knew it was immobile.

Ursa Major was known as xŏtàluwe' yĭtavĭ'tc, "Coyote's net"; a group of seven stars.

[773] The sky looks like a sea. Some people were fishing by the sea. Coyote had a net of his own, which he held by one end. Fishes were leaping to the east of the net, which moves counterclockwise [around the North Star. The constellation must be thought of as near the zenith.] He heard them splashing to the west of the net, and, being afraid of missing them, he turned around. That formed the bend in the line of stars [the handle of the Dipper].

A constellation mani'c, "scorpion," was "directly overhead." It looks like a scorpion with its tail to the west. It was described as an arc of little stars facing the east, terminating at each end in two stars: a group of six stars lies west of the center of the arc; still farther west are three dim stars, and beyond, one alone.[9]

My informants did not know of any constellation called "buzzard," the Luiseño-Diegueño name for Altair. Nor did they recognize Cassiopeia or the Gemini from description.

The evening star was called "the star that travels through the sun," xomàce' ĭnyă'mkwa'm. There was no associated tale.

The morning star (xomàce' kovàtai'à, "big star") was the old woman of the Flute Lure tale who took her station in the sky.

[773] Then the old woman said she was going to change herself into the bright morning star. "Since I am an old woman, when an old person is dying, they will say he will be dead when the first morning star appears." (When an old person is dying, [763] he always says, "I am not going to die until the morning star appears.")

[787] People who dreamed of this star became brave, killed enemies.

The hero of the same tale, this woman's grandson, Kwiya'-

[114] [9] A statement recorded in Culin (*Games*, p. 202) identifies Orion with Mountain Sheep, Pleiades with Gopher, and notes the Scorpion as described here. The nformation seems, however, to be Pima as well as Maricopa in source.

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homaR[4], became a comet (xŏmceaRŏsŏ'p).[10] Its appearance betokened the death of a prominent person or a general disaster. A variant of this segment of the tale, given in this connection, was as follows:

An old woman started from the north with her grandson. When they had gone halfway, they said, "We have no home to go to. It would not be right for us to go to live with somebody else." As they stood thinking what to do, the little boy said, "I shall be a comet. People shall never see me except at the time a well-known person is going to die." He also said, "If they should happen to see a streak across the northern sky, people will know there is going to be sickness all over the world." As he said this, he changed himself into a comet. We see this once in a while.

Eclipses were called ĭnyacâpu'i, "the sun dies," and xălăcâpu'i, "the moon dies." No reason was assigned for the phenomena and there were no observances when they occurred. "We don't do anything [for the lunar eclipse], because they say it is the white man who uses his own trick on the moon." One eclipse of the sun was recalled, dating to possibly ninety years ago:[11]

An old man told Kutox that when he [the old man] was a baby his mother was gathering mesquite beans at midday, when the sun was totally eclipsed. It was dark everywhere; the birds began to chirp and one could see the stars. The sun soon came back. They did nothing about it.

An earthquake (mat[4]hĕ'nk, "earth shakes") was not considered significant. The reason assigned for quakes was that when the twin culture heroes died after the creation, they went back to lie under the earth; now when they are tired, they yawn and stretch, causing the earth to shake.

Kutox remembered an earthquake when he was twelve years old (about 1859–60) and another fourteen years after they moved to Laveen from Sacate (about 1884). The annals above mention an earthquake in 1887–88.[12]

Thunder and lightning were two anthropomorphic beings in the sky. They had no names (the natural phenomena were re-

[10] Definitely not a meteor.

[11] Possibly the solar eclipse of November 30, 1834, but the season as indicated by gathering mesquite is wrong (Oppolzer, *Canon der Finsternisse*).

[12] The 1884 and 1887 earthquakes are probably the same, i.e., that of May 3, 1887, unless the earlier was the slight quake of July 6, 1886 (Heck, *Earthquake History*, pp. 51, 54).

821 spectively xuk'ŏs and xuʀŏ'v[4]). People say the thunder strikes, not the lightning. They cry out to children, "Come into the house! The thunder will split you in two." Arrowheads (presumably those found in ruins) were dangerous for one to carry about; the thunder would be sure to strike him. They did not go close to a lightning-struck tree nor burn its wood: it would make them sick. Thunder was not associated with war by the Maricopa.

[773] Men who dream of it say thunder and lightning have the form of human beings. One of them wears red clothing; the other is naked except for a skin around his loins. The latter carried a bow and arrow in his hands all the time. He has long bushy hair hanging over his shoulders. The man with red clothing does nothing but stand with arms folded: in talking to the other, he stretches his arms out, which makes the lightning. The one with the bow shoots at the same time: that is thunder.

What clouds are made of was not known, but "they come in
[171] the form of human beings";[13] a fundamental belief in the Pueblos. The Maricopa held that the Yavapai told the clouds to go to some spot in the Gila valley, so that it would cease raining where they lived.

The appearance of a rainbow (kwâlice'rc) indicated the end of rain. A halo or corona seen around the moon (xal,ă'c kârâu'kâm, "moon's ring") was not regarded as significant.

The whirlwind was a ghost, that is, one of the several souls each person had.

825 Little bees seen making holes in the ground was regarded as a
805 sign of approaching spring.

DIRECTIONS, COLORS, AND NUMBERS

823 Six directions were named: the four cardinal points, zenith, and nadir.

Inya'cȧpa'k or Inya'djȧpa'k, "sun's rising place," or Inya', "sun," east
matʂa'vig, matʂa'k, north
kave', give' or Inyaxa'pk, "sun went that way," west
xasa.i'l, south (lit. "salty water")
ȧmai', up (lit. "sky")
ȧma't, down (lit. "earth")

The term In,uxa'vȧ or In,uxa'p was volunteered for northwest, but this is palpably the term for west.

[13] The tale "Cloud and Wind" was told to exemplify this belief.

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614 felt that there is an association between the totem and the totemite, but the character of the relationship is not defined. Its chief expression is in the naming-habit. Perhaps the quality of the association is best expressed in the manner in which it was translated: l,eω'c "means" buzzard; it "refers" to fire; it "takes its name after" the sun; mavĭ's "prefers" the rattlesnake; xavâtca'c and l,eω'c "have the same insect." For the rest, the totemites praised their totem or boasted of it; they looked on it as peculiarly theirs. People in general called the totem by the sib name on more solemn occasions, though not in everyday parlance. There were no taboos of any sort surrounding the totems; they did not hold them in any degree of veneration or awe, nor did they address prayers especially to them. All in all, the emotional quality of the association was very slight.

The following statements define the attitude:

614 821 People of l,eω'c sib say the sun makes the plants grow: they would praise it. They call the sun l,eω'c, and say "Look down on us and make us feel happy. Come out and shine brightly on us; shine on our plants." People of other sibs would also call it l,eω'c and pray to it the same way. Those of this sib would praise the month l,eω'c, saying it was good for all living things, making them warm, and bringing green leaves on the trees.

Xipa' people regarded the rain prayerfully, saying, if it was cloudy, "Rain on the people so they may have plenty to eat." Other sibs would say, "xipa', look down on us and give us plenty of water." When one is eating opuntia fruit, he says "xipa', turn your back," meaning the spines should turn away so the eater will not be pricked.

614 824 In xavâtca'c month it is warm enough for plants to grow. Corn is then planted; because they are starving, they are glad to put in the seeds. It takes but four days for the corn to come up. Hence, they, the xavâtca'c people, praise the plants. Xavâtca'c praised the corn as the prettiest thing that ever grew in the fields. If one was about to plant, the field being ready, he would get a man or woman of xavâtca'c, who would say, "Put me down in your field; bury me. I will be glad to come up," meaning he was

cure it. One who dreamed of Buzzard became a great shaman, with ability to cure the well-nigh lethal wounds caused by Yavapai poisoned arrows (matâ∂au', "poisoned," "bewitched"). Duck and Gnat (ʔ unyĭpâwa'pâwa') were mentioned as additional spirit councillors of a shaman who cured such wounds. Further, Buzzard and Coyote conferred clairvoyant power to discover the enemy's position in the mountains and to detect thieves. The power of Jackrabbit and Cottontail was the cure of sickness caused by eating their flesh (jackrabbit at least was forbidden to young people) or of blindness caused by getting their hair in the eyes. They also cured earache. Orange Shouldered Blackbird cured sickness derived from deer,[9] but gave primarily his song, since "the blackbird is a great singer." Similarly, the Deer dreamer was a singer but could cure. Crickets gave the power to cure bewitchment caused by one who dreamed of the constellation Orion's Belt. Shamans who dreamed of crickets used rattles, the sound resembling that of the insect (but see below).

Other spirits bestowed non-curative powers: clairvoyance, bewitching, legerdemain, rain-making, singing, etc. A man who dreamed of Crow became a great thief, of Eagle a great singer. Similarly, the Mountain Killdeer dreamer became a great singer "because the killdeer is a great singer. But Mountain Killdeer is a bad bird. When one who dreamed of him sat down to sing, the whole village was stirred up. Young girls and even married women rushed to this singing, ran off with the singer." Mocking Bird made a man an orator, hence chiefs and battle challengers dreamed of him. A spirit called cĭl,aitcuwa'n gave clairvoyant power to see who would win a race. Frog gave power to bewitch and to handle live coals: singing the Frog song brought rain. One "who had dreamed of rain" could cause it to fall, which may mean that rain was a spirit. The morning star was conceived as a spirit: it is the transformed old woman of the Flute Lure tale (p. 396). "A man, when he first dreams to become a great warrior, first describes the morning star. This star has especially to do

[9] The meaning of this is obscure, but recalls the Pima belief that animals cause all or nearly all sickness.

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554 with war." He acquires bravery and ability to kill. Again, cer-
776 tain small flies (kumanyihwi') and a thorny cactus ('xu'l) figured
787 as spirits in the preparation of a warrior. "Those who dream of
[821] Orion's Belt got power to bewitch at a distance. This was cured by one who dreamed of crickets." It is not clear that this constellation was a spirit. The three stars of the Belt were believed a mountain sheep, a deer, and an antelope, any one of which might have been the spirit involved.

776 The reason for some of these associations of spirits and powers
787 is patent as founded on natural characteristics of the birds.
811 Thus, the mocking bird as speaker, the crow as thief, blackbird
825 and killdeer as singers. Similarly, the association of the frog with rain is obvious and so possibly clairvoyance (locating the enemy from the sky) with the buzzard's soaring habit.

Other associations depend for comprehension on certain be-
[753] liefs. Rabbit flesh was believed to cause sickness and its hairs blindness: these were cured by the spirit rabbits on the homeopathic principle. On a similar principle the curing of soul loss by Horned Owl, that is, where the cause was dreaming of dead rel-
[775] atives, seems connected with the belief that a human heart, on cremation, becomes a horned owl and that this owl seen flitting near a dwelling presages death. Certain other associations are
[773] founded on beliefs incorporated in the Creation tale (*q.v.*): Coyote, having suffered every kind of sickness, can cure all, and Frog, the first witch of all time, having slain her father, the culture hero, by witchcraft, now gives the power to bewitch.

776 The mountains as spirits differed from those of birds and ani-
787 mals in that they had no powers to grant. But that they figured
823 as spirits is certified by the way they appear in the clairvoyant act by which the whereabouts of the enemy was discovered. Then the mountain spirits were thought to enter the séance and respond to questions concerning the enemy (see below). The same spiritual quality is implied by the slayer of an enemy turning away from the mountains of the enemy country to avoid their maleficence. Four nearby mountains were thought especially significant for the Maricopa: Pima Butte, Sierra Estrella, Salt River Range, and a butte immediately southwest of the

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Kaveltcadom
Yuma

776 823 Sierra Estrella was thought to have a berdache living in it, hence its name, vial,xa", "berdache mountain." As explained above, this mountain gambled with the similarly named mountain near Yuma to see which should lose a warrior, who became a berdache. Presumably these two mountains also were thought to contend for the success of their people in war, because it was said of the Mohawk Mountains:

> It lies midway between the Yuma and the Kaveltcadom, so that it belongs to both people. It does not take one side, but always agrees with the mountain here or at Yuma as to which people shall die.

776 787 In dreams the faunal spirits at least appeared in human guise, or rather, as might be expected, their aspect fluctuated between avian or animal form and the anthropomorphic. "Those who see the coyote, eagle, or buzzard in dreams describe them as a boy or girl going along." "Some people dream of dogs who appear as persons." [11] The dogs tell how they are abused by people and instruct the dreamer to tell th[illegible]." Dogs are persons; that is why [825] Kutox did not beat his really annoying curs. Again in the vision recounted above: "So the owl turned around and rubbed himself all over. Then the owl stood in front of him in human form." [821] The case is somewhat different with Thunder and Lightning, which were conceived outright as anthropomorphic beings. Such a fluctuating conception of birds and animals would seem an inevitable result of crediting them with human intelligence and speech.

[614] There was no tendency to dream of one's sib totems. This is curious, because some totems, such as buzzard, eagle, and coyote, were repeatedly mentioned as spirits. Perhaps all totems were spirits: this is not clear. The failure to integrate dream ex- [182] perience with the social structure is not surprising, because the totems themselves were left functionless in relation to the sib system. Maricopa thought was accretive, rather than systematizing.

THE SONGS AND SONG CYCLES

533 787 The dream experience had its counterpart in song. The Maricopa say that songs were dreamed. They imply that all songs

[11] As exemplified in the tale of the Dog Champion, p. 396.

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533 of them, but there was no local song named for them. Similarly
[756] Fox was the subject of a shaman's song, but there was no song bearing this name.

Deserted referred to a deserted house in which, traditionally, a man was lying when he heard bird spirits gathered there singing this song. These little birds (resembling meadowlarks) were called cikâtca'ʀâk (Mohave sakachieka).[17] For this song men
[534] and women sat, beating time with sticks on baskets.

Dragonfly may have been confounded with another song. The native term for the insect, ɣanavâʀe', also meant king, president (from Spanish *general-a*). A performance named "Moving the king around" is described in the section on dances. The song and performance were given only once, or at most a few times: the singer died.

Eagle was sung once or twice by a man who dreamed it and soon died. The Mohave name Ohwerâ was not recognized.

Enemy Standing bore the name of the scalp dance, a name taken from the practice of mounting the enemy scalp on a pole. It was used both in war and scalp dances. It was sung by ɣatisa'-lâ, an Halchidhoma chief, who dreamed of dead enemies returning to tell how they had been treated by the Maricopa. The song told how a father behaved when someone of his family was taken prisoner or killed.

Frog was sung "by everybody" for pleasure, but it brought
[821] rain because it told "all about" rain and wind. "The first part of the evening," she (Frog) told how she left her home (having killed the culture hero): continued how she was pursued and caused a storm to spring up behind her to hamper her pursuers.

Grebe (? "a kind of duck"), ɣaltau'p, was distinguished from loon (ɣalyâpu'kc) for which there was no local song (unlike Mohave). Grebe was sung infrequently, "when very happy"; probably not a shaman's song.

Hand Game: the song had the name of the game. Like the Mohave they considered this one of the song series. It was "sung
[524] by all the tribes here." They played the game every night. It consisted of only a few songs, indefinitely repeated; telling that

[17] Kroeber, *Handbook*, p. 787, n. 1.

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Maricopa
Mohave

533 a cardinal, but brownish, with a head crest; its habit being to destroy other birds' eggs and corn. There was no song of this name locally.

Morning Star (its name means literally "big star") was the transformed old woman of the Flute Lure tale. Since the morning star "had especially to do with war," a war leader dreamed [821] of it. The song described his warlike deeds.

Mountain Killdeer, with Deserted, was probably the most frequently sung song series, to judge by the manner of reference. This was a Maricopa song also known to the Pima. Two performances which accompanied its singing are described in the section on dances: in one the singer made models of butterflies flutter to his tune; the other was a dance form involving a clown. The song was also used in the war dance and at the time news was received that an enemy had been killed. That night people went to the house of the singer to sing this song, without dancing. On such occasions a woman who wishes to assist him singing seated herself right beside the singer on his east side. [171]

One song of this series was recorded.[18] (Normal speech equivalents are given below each line of text.)

533
539

aviaovǒna kaviovana aviaovǒna kaviovam
vovak
He [Coyote] is here ditto ditto ditto
Repeat this line.

akupiipanai kwixatalwaa ĭnyămosonaa
pipai xataluwe' nyĭmasa'vâ
a human Coyote white

siiyămavii ikwalacaata anyumiiðau
avi kwalacau' ðaug
stone obsidian he took

itcŏpyuaak iyonaamonai ikŏnakyŏnavĭk
ĭtcĭpl,ia'kăm amai' kĭk,a'vĭk
He carried it in his mouth sky [He] went around

iyonamat ikonak,avĭk
amat kĭk,a'vĭk
earth [He] went around
Repeat first line.

[18] Another song text is given on p. 241.

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776 would hear any prayer. Last Star also thought that they were
782 not directed to particular spirits.

Old people think that when the trees begin to bud, their lives have changed, been renewed; that a spirit has pulled them through the hard winter. They would then address the various spirits of animals and strong birds [that is, those that have power]. They did not pray to sun or moon, or dream of them. The sun toward evening says, "I have gone through the whole world watching my children. They seem all right, so I think I will go down and see how they are getting on in the other world." The sun claims every living creature as his own: so it seems queer to Last Star that they do not pray to him. The moon is an old woman who [821] looks down on little children and protects them. Hence when the moon first appears, the little children are told to call her by a kinship term, cinkls, grandparent's sister.

171 Prayer plumes were not used by the Maricopa, although the
782 Pima usage was known. Nor were other offerings made, as shell, turquoise; nor sand paintings and fetishes constructed. The pollen crosses marked on themselves by Yavapai were equally unknown.

183 Beliefs in a magical order of events and actions were moder-
771 ately important in Maricopa thought. At the same time they gave only lip service to some of these, differentiating rather clearly between sayings and beliefs. Mrs. Redbird, my interpreter, proved invaluable in this matter, always carefully prefacing her translation with the observation that the item was one of literal belief or merely a saying.[37] All beliefs and allied practices not mentioned elsewhere in this section on religion are resumed here.

787 Apart from the import of dreams, there were several omens,
825 almost without exception presaging disaster. If the enemy were nearing a fishing party, the fish then broiling would shout out loud from among the coals. Just as soon as the fish were eaten, the enemy would appear shouting. Sometimes a fish bled from its side before it was cut: this was a sign someone would be wounded. If on a journey or to war, a deer joined the party instead of fleeing, it was taken as an omen that one of them would be killed. But the informant immediately added, that it meant they would kill an enemy, because to take a deer without having to hunt for it was lucky!

[763] Death or an epidemic was presaged by a horned owl seen flitting about the houses: when his mouth opened a light was seen

[37] For sayings see p. 331.

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Yuma
Halchidhoma

in it. When the loon (xalyâpu'kc), flying high in the air, cried out, this also announced the advent of "a terrible disease." It was heard just before the influenza epidemic of 1918 which carried off many of their number. The appearance of a comet also betokened the death of a prominent person or a general disaster.

A young chicken crowing like a rooster was a portent of death in its owner's family. If one's possessions made an unexpected noise, the owner would die. Similarly, if a snake crawled into the house an inmate would die. "The snake says he has come to the funeral."

Before my interpreter's father died, her mother went out one night. She sat down. Suddenly she felt something very cold. Looking down, she saw a little rattlesnake coiled around her ankle. She was too frightened to scream. It uncoiled, crawled a foot or two, and coiled again. She tried to drive it away, but it was dead. Next day a big rattler came to the door and coiled up. It did not rattle before they killed it. Soon after, the man died.

The tale Dog Champion (p. 396) yields several omens: a skull speaks, a pot cries out, a log groans; all presaging disaster to the Yuma at the hands of the Halchidhoma.

It was believed that certain actions would bring on sickness: handling a chickenhawk, or anything it had killed; or a boy eating the game he killed. Similarly, if a father ate the game he killed, his child would sicken. (Surely this conflicts with practice.) Arrowheads (those that were found ?) were dangerous to have: the thunder would be sure to strike one who carried them about.[38] Lightning-struck trees were avoided for fear of sickness. If a turtle shell was put over a child it would grow no more.

In a myth (p. 374) it is noted that killing various desert birds and insects will cause rain to fall: cactus wren, a bird called vitâpana', and tarantula.

The prehistoric ruins were believed to have been occupied by a people, who like themselves, were created by the culture heroes. They were called pipain,iko'R, "old people."

In the mountains to the northwest were the footprints of a giant, who figures in a tale (p. 409). There was no belief in dwarfs or water-babies in the mountains.

[38] The Papago also associated them with lightning, believing they are to be found where lightning has struck. They were also used for curing (Lumholtz, *New Trails in Mexico*, pp. 111, 180).

763 787 825 [821] [773] 753 [821] [821] [825] 172 173 [823] [776] [171]

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mat got angry and went back underneath the earth. He broke all his models and threw them into the sea.[3] They became beavers, ducks and all the web-footed things. As Kukumat went down, they heard a thundering noise going down, down until it stopped. There he rested. 539x

As he went down, he pulled the sky down. He left a hole when he went down. Blood came out of it. This blood was intended to be on those people [i.e., cause sickness], and pulling down the sky was to crush the other creator [Cipas].

The other one, Cipas, remained. He knelt down, putting his feet over the hole from which the blood was flowing. Then he put up his right hand to push back the sky. As he was kneeling and pushing, he wondered whether he should stop the blood entirely or let it flow to cause sickness among his people. He said, "If there is no sickness, my people would starve and there would not be enough water for them." So he lifted his foot a little to let a little blood flow out to cause some to be sick. For that reason some people are sick. There are a few stars that rise in the east that still show his finger marks. (The constellation is called cipa' isaRi's, "Cipa's fingers." They appear in the morning all year round [later information put their appearance in freezing weather, December].) [821]

After he arranged that people should die, he said, "Even after they die, they should have life again." And he said that even after his death, he would have a spirit life.

Then he sat down to wait for all his people to talk. The Mission Indians [xakwĭtc, Cahuilla] were the first to talk. The Maricopa (pipa's) talked next. Then all the tribes spoke in turn. The Chemehuevi talked in the middle of the night, so their language is unintelligible to anybody else. All the tribes here had spoken. The white people were the very last to speak. It was said, that like a younger child, they were cry-babies. So the creator did everything to soothe them, hence they are richer than any of the Indians. [609]

As he did this, he first put blankets over those people who should wear blankets. He put bark [skirts] on the Yuma, and

[3] This and the following sentences of this paragraph were interpolated later.

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Yuma

539x The little boy said, "We have no home of our own and we can not wander together like this. It would make us feel badly to think we had no home. Let us part in such a way that I will know where you are, and you will know I am somewhere else." 539x 787 821 Now, the little boy was going to change himself into a comet, but he said he was not going to be seen often; only at times when a well-known person was about to die. He said he would also appear when there was going to be sickness all over the world. "Humans shall see this omen, a red streak across the northern heavens, and they will know there will be sickness." Then the old woman said she was going to change herself into the bright morning star. "Since I am an old woman, when an old person is dying, they will say he will be dead when the first morning star [763] appears." (When an old person is dying, he always says, "I am not going to die until the morning star appears.") So the two transformed themselves into these stars. So the morning star is the old woman and the comet is the little boy (kwiya'homaR^{A}).[39]

THE DOG CHAMPION

When the Halchidhoma lived on the Colorado, the Yuma came to fight. The Halchidhoma lived in various villages. The Yuma attacked one of these villages and killed all the men. So all the survivors moved. They did not cremate the dead because there were too many, so they just piled them up, where they dried. The skulls lay piled up.

The survivors were scattered all through the mountains. What they had planted, the Yuma took. The Yuma moved up to the place they had been living.

A Yuma man passed by the pile of skulls. A skull said, "Hot," meaning it was hot and thirsty; it said it wanted to get under the shade. It said:

[39] Possibly from kwiyu'c, "meteor" and χuma'a^{A}, "child, boy," although the informant made it clear that he is identified with a comet (xŏmceaxŏŏ'p), not a meteor. Du Bois notes: "The Diegueño identified the being whose name on earth was Cuyahomarr, the wonder-working boy, and whose name in the sky is Chaup or Shiwiw, with the large meteoric fire-ball which is his physical manifestation. . . . . It is said that the Indians believe that if he casts the shadow of a man on the ground in his passage overhead, the man will soon die" (*Religion of Luiseño*, p. 125).

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Maricopa
Halchidhoma
Yuma

539x An Halchidhoma dreams his dog will help them (as an old Yuma woman had dreamed of hers). Secretly visiting the Yuma, this man hears them plan to attack the Halchidhoma. The dog champions fight; the Yuman dog is worsted. The man strikes his basket to cause a storm. The Halchidhoma slay all the Yuma. The dog told his master how they felt when abused, so *people* [825] *must never abuse dogs.*

THE VISIT OF THE DEAD (p. 399)

A family cross the desert east of the Colorado (the land of the dead). The dead come, offering food. The wife falls asleep: she dies. The husband keeps himself and their baby awake: they escape. *If one falls asleep in this place he will die.*

CORN AND TOBACCO (p. 400)

Corn and Tobacco quarrel over which is most useful. Corn boasts of feeding warriors, but Tobacco boasts of being used by everyone as well. In anger, Tobacco goes to the west and Corn [824] to Mexico, *hence corn and tobacco do not grow well here.*

CLOUD AND WIND (p. 400)

Cloud and Wind are brothers. Wind blows too hard; people curse the brothers. In anger, Cloud and Wind go up through a hole in the sky. There is a drought on earth. Coyote is sent to discover the pair. He is given down to test the wind. Failing to find them he blows the down: they discover the trickery. Buzzard searches and at the sky-hole his down is blown. He goes to their house, but both turn away from him in anger. They finally tell Buzzard to instruct the people to repair their houses and prepare their fields. Cloud and Wind descend and make a storm. [821] *Now they live in the sky so that there are no longer any hard storms.*

COYOTE HUSBAND (p. 403)

The coyotes decide to help the Halchidhoma. Two coyotes entice an Halchidhoma girl. She marries a coyote: her people think she is dead. Her coyote-child is to be a great warrior. The coyotes decide to take her back. She is warned not to disclose where she has been and to await her coyote-husband. The coy-

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539^ *cause.* His parents see a dark cloud as token of his death. His mother mourns and decides on vengeance. His father dresses her as a young girl. She goes to marry Matgwinapa. She gives him bread which causes him to sleep. She causes the blind man to sleep with a special cigarette. She holds her hand to the north and gets a knife. She cuts off Matgwinapa's head. The body rolls about, waking everyone. They kill each other. They pursue her but she causes a wind to choke the doorway with thorns. She is on top of the house. They form rings around it. She eludes them, carrying the head, while they club one another. She gives the head to her husband, who mourns. When the enemy pursue, he scratches a cleft in the ground, into which they escape.

THE DOG PIMA (p. 7)

Two men have a dog. While they hunt, she turns into a girl and cooks for them. They discover her and persuade her to remain human. *Their children become the Dog Pima, a tribe.*

THE CALENDAR (p. 143)

Kukamat, the creator, returns to *name the months and when to plant.* He speaks like thunder. Coyote alone remains awake: he tells the people.

MOON (p. 146)

Coyote wishes to marry the moon. He goes close, opening his mouth.

[821] Coyote steals something, tries to jump over the moon, and *can now be seen in the moon.*

/86 cont./

773 pick up things." "They will need webbed hands to dip up water to drink," was Kokomát's answer. The other insisted also that they be given minds, to know how to use their hands, and Kokomát, becoming angry, threw his clay images into the water and they became ducks and other web-footed creatures. Then Kokomát sank down into the ground; but first, in his anger, he struck the sky and broke it, so that Thoshipá, to keep it from crushing his people, had to support it with his hand at the north, [821] where we still see the marks of his fingers in one of the groups of stars. /87/ Kokomát lay under the ground and became very ill and thin. He rubbed himself, and the sickness flew into the air, turning into birds of many kinds. Then he moved toward the [823] ocean, and said, "Here I lie forever; but whenever I turn over there will be a shaking of the earth and the people will know that Kokomát is moving."

Thoshipá proceeded to make people, placing them in rows, one row for each tribe that was to be, and when all the rows were finished he blew on them from the feet to the head, twice, and life came into their bodies. He gave them languages, each [829] different from the other's, and the last one was the Chemehuevi. By the time he reached their row it was night, and he could not work so well as in the light, so that now no one can understand a Chemehuevi.

The people were left romping about like children. They played games and swam in the water. One of them said, "Thoshipá has a snake; let us send for it and play with it." So a man was sent to bring back the snake, and they played with it, throwing it about and treating it very roughly. At the end of the day they took the snake back. Thoshipá was angry because they had treated it so badly, so digging into the earth, he took gravel, chewed it, and made fangs for the snake. Next day the man returned for the snake, and, taking it up, was bitten. He cried out to Thoshipá that the snake had bitten him, but the creator gave no heed, and the man started back, dying before he could reach his people. When they saw this man dead, they asked each other how he happened to be without life, and learned that the snake had poisoned him. Thoshipá told the people to wrestle and kick each other, and they did so. Then he told them to fight with